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Because education should help children become mature and well-adjusted people, concern about feelings has always been important to teachers. No teacher is called upon, however, to assume the role of therapist. What the teacher can do is take cognizance of feelings as an important factor in learning and make a place in her classroom activities for the development of social sensitivity.

There are four main tasks of the teacher that seek to promote better human relations among pupils of different backgrounds through observations of ordinary behavior, community situation, and home life. The diagnosis should help in understanding children's reactions in a given situation. Second, feelings must be brought out into the open. Having children write on such topics as "what makes me mad," "what I am afraid of," and "what makes me happy" and guiding discussions of picture stories are ways to bring out feelings. The third task involves rearranging school and classroom situations to give the students new motivations, new goals, and new feelings. Concrete examples of methods of changing different students' feelings, the relationship of individuals, and the morale of groups are provided as guides. The last task is the actual teaching about feeling. Discussions of family life, contributions of great people from all races, problems of newcomers, and stereotypes are aids to teaching.

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GUIDELINES: CLASSROOM
INTERGROUP EDUCATION PRACTICES

# Feelings are Facts

by MARGARET M. HEATON

NATIONAL CONFERENCE ON
Office of Education-EEOP

Research and Materials Branch

Bennett O. Stalvey

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# FOREWORD

For a long time teachers and curriculum makers have spent their energies in planning the skills and information that should have an important place in our school program. There has been a great faith that if the school trained its students in the basic skills of reading, writing, and arithmetic and gave them information about the world they lived in, we would have good citizens. New research in psychology and the ever-persistent evaluation of specific programs have pointed up a fallacy in this emphasis. Information and skills alone do not make for effective living. Indeed, unless the development of wholesome personality becomes the first concern of the school program, the teaching of information and skills is futile.

Information in and of itself does not shift attitudes. Only the person wholesomely adjusted to his world and adequately oriented to his inner drives uses information to help him deal realistically with actual situations. The person whose feelings about himself or his world are askew twists information and uses it to defeat the best interests of a democratic society and himself.

Likewise, skills are only useful to those whose total orientation to living is wholesome and sane. For these individuals, skills of many kinds help them become productive workers and achieve their life goals. For the warped person, whose feelings distort his appreciation of himself and his world, skills eventually become rusty or used as ends rather than as means. The concept of Machiavellian cleverness is a by-word in our culture to indicate the person who uses "know-how" without regard for the good of his fellows.

Teachers and curriculum makers increasingly stress the development of wholesome attitudes as a basic goal for

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an adequate educational program. Groups evaluating the school program look for such emphasis on wholesome attitudes. Those whose specialty is mental hygiene look on every classroom as a laboratory in which children learn how to respond to and deal with their emotional needs. Those who are concerned about character education recognize that self-respect, self-esteem, a sense of honor, and regard for personal responsibility are learned in the process of interacting with other people. They see the classroom as a place where these values are learned through interaction. They think of the teacher as the person who sets the stage for the learning situation.

The particular stresses which brought this pamphlet into being were the problems that San Francisco schools were meeting in providing for children of in-migrant families from all over the country, and particularly an understanding of the feelings of Negro children from the deep South. Many teachers were troubled by the defensive attitudes of all in-migrant children, and by their need for a better orientation in the school and community. Furthermore, aggressiveness on the playground, quarrels over name-calling, sometimes planned, sometimes voluntary segregation of students caused parents and community leaders great concern. Incidents of various sorts brought to light school situations unwholesome for all children.

It would have been easy to interpret this restiveness and aggressiveness in over-simplified terms. Specialists, oriented to the field of race-relations, suggested that if teachers learned about stereotypes and name-calling, they would be prepared to handle the problems of Negro and white, Mexican and Anglo, Chinese and Caucasian, Jewish and gentile students. Others, including the author of this pamphlet, felt that such a program would be over-simplified and would set the feelings of Negro people and others in minority groups in a special category. It also would set the feelings *about* those minority groups aside in a category unrelated to general social attitudes. As a matter of fact, both the "feelings of " and "the feelings about" are culturally conditioned; they were heightened through situations which intensified insecurity and hyper-sensitivity.

An adequate human relations program had to deal with the feelings of and about minority children in a general context. Teachers needed to discover that any child who is a newcomer feels that he is left out and needs particular help to find his place in the group. Thus the problems of Negro children had much in common with those of the "Okie" and refugee. In short, an adequate human relations program could exist only when teachers helped all the children to find their place in the school program and when all children had ample opportunity to participate and interact with other children of all groups and interests.

Self-esteem and wholesome attitudes toward each other are normal out-growths of participation and interaction. In short, the school that is a good school for the Chinese, the Jewish, the Negro, the Japanese boy or girl is a good school for all children. The school where Jewish, Negro, Japanese, Chinese, Mexican children are under-privileged in terms of participation or counseling, is a school where many children suffer from lack of interaction and inadequate attention to their special needs.

In February, 1949, therefore, Superintendent Herbert C. Clish of the San Francisco Public Schools acted to emphasize human relations in the program of curriculum development. In order to facilitate this development, he asked the Board of Education to release Miss Margaret M. Heaton from classroom teaching in order for her to work as a "curriculum assistant in human relations." Miss Heaton, an experienced master teacher, now deceased, had long demonstrated her interest in and insight into problems of intergroup education. Previously, the San Francisco Board of Education had granted her a year of sabbatical study to work on specific problems of intergroup relations. The Board had also given her two additional years of leave to serve as a staff member of the intergroup education project of the American Council on Education, where she served under the instructive leadership of Dr. Hilda Taba.

Miss Heaton's designation as a curriculum assistant in human relations meant that for a year and a half it was her responsibility to talk with principals and other officials

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Office of Education-EEOP
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about incidents occurring in the schools, to consult with community leaders and to organize discussion groups among teachers. Discussion groups in which at least two hundred fifty teachers participated contributed most of the incidents used as illustrations of principles in this pamphlet. Furthermore, in these discussion groups (Seminars in Human Relations) teachers helped to formulate the principles which are stated here.

The wholehearted response of able, intelligent, sensitive teachers made this pamphlet possible. Their honest statements about school conditions, their thoughtful analysis of their own attitudes and frustrations, their patience and initiative in building more adequate programs made the task of the author that of stating principles and describing new ways of solving problems.

The San Francisco Public Schools are pleased to have this pamphlet republished by the National Conference of Christians and Jews for distribution on a national scale. It is hoped that teachers in many parts of our land will find practical suggestions in what Miss Heaton has written here.

WATT A. LONG

*Associate Superintendent*
*in Charge of Instruction*
San Francisco Public Schools
San Francisco, California

## SIX GOOD "HYPOTHESES"

At a Boston meeting of the American Psychological Association, Dr. Gardner Murphy offered six "good hypotheses" having to do with human relationships. They included:

1. Those who enjoy personal warmth and affection in early childhood tend thereafter to seek and maintain stable and satisfying human relationships.
2. Those who in early childhood are encouraged to identify with a wide variety of personalities of widely differing cultural backgrounds will later tend to accept and get along with a wide variety of adults.
3. Those who are free from insecurity and personal threat will tend to show, toward those who suffer, the "primitive kindness" and "primitive sympathy" while those who live in the shadow of insecurity will have little emotional freedom to come to the support of others.
4. Those who, as children, get practice in tolerance and cooperation will show some transfer effects in adult situations.
5. Those who, as children, are rigid and authority-ridden will cling most stubbornly to the suspicious attitudes which already characterize an authority-ridden world.
6. Human relations will almost automatically be bettered if new ways of perceiving one's situation can be made available, not too solemnly but with zest and humor, through stories, skits, movies, or better still, actual games, parties, work projects. As the therapist would say, the person may be assisted in a friendly manner to see himself and his associates in an accepting way, parking his defenses and especially his sense of guilt outside the gate — perhaps reliving with Socrates the conception that evil is a form of misunderstanding, or repeating with Jesus the phrase: "Neither do I condemn thee."

# INTRODUCTION

Concern about feelings has always been important to teachers. They have believed that education should help children to become mature and well adjusted persons, help them to be kindly and appreciative toward other people, and help them to put the welfare of the groups to which they belong before personal benefits or values.

Furthermore, courses of study have always included among their objectives such items as "building self confidence," "extending appreciation of character," "developing sympathy for the underdog," "fostering good sportsmanship." Such purposes bear witness to the fact that teachers have always planned for the development of emotional maturity and for growth in understanding of other people.

New studies show that emotional stability is an important factor in school success. Teachers will increasingly find it necessary to plan their classrooms so that the group climate fosters wholesome attitudes and makes individual adjustments more adequate.

*No teacher is called upon, however, to assume the role of therapist. The necessity of dealing with large groups of children as well as the specialized training of the classroom teacher make this impossible. What the teacher can do is take cognizance of feelings as an important factor in learning and to make a place in her day-to-day classroom activities for the development of social sensitivity.*

Remarks like these are familiar to all of us:

A wife to her husband: *Tell your mother not to feel hurt. No one intended to leave her out.*

A mother to her son: *Bob, you ought to feel ashamed. Think how careless and lazy you have been.*

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| A music teacher to a student: | *Mary, you go up on that stage and feel right proud. Then you won't forget your piece.* |
| A playground director to a child: | *Don't ever feel angry when you are teased. If you don't get angry, you won't call names and fight.* |
| The counselor to a boy in trouble: | *Fred, I know that the situation humiliated you. However, the only thing for you to do is to put your feelings aside, hold up your head, and try again.* |

These quotations bring a dozen casual remarks to mind. Every day we tell our relatives, our associates, our charges "how to feel." We tell them not to be hurt by a slight. We tell them not to be angry in order to prevent little quarrels and scuffles. We tell them to feel ashamed and guilty when they fail to perform well. We ask them to change "inconvenient feelings" in order to straighten out a troublesome situation.

Such exhortations, however, are not helpful or effective. When we make them, we charge other people with the responsibility for changing their feelings but give them no means of doing so.

## The Importance of Our Feelings

Whenever we talk to people in this fashion, we make two assumptions. First, we acknowledge how important feelings are. We assert that the presence of certain constructive feelings—self-respect, loyalty, kindness, affection—make people more comfortable and allow them to live and work together more harmoniously. We assert also that the presence of certain negative feelings—distrust, fear, anger, guilt—are destructive. They create situations of tension and misunderstanding and block people in their creative endeavors.

Second, we express a conviction that feelings are with-

in the control of the individual and can be changed at will by him. We even go a step further and make another assumption. We assume that our "telling" makes the other person willing and able to change his feelings.

Our own experience contradicts these assumptions. We know that we cannot "change" feelings at will. The best a well-disciplined person can do with his anger, his pride, his guilt, his fear is to put the mood aside until he can reconsider the circumstances under which he came to "feel" that way. But actual change of feelings comes slowly and comes as a result of change of situation, change in interpretation, or change of relationships.

Under most circumstances, in most situations, we, like everyone else, resent being told to change our feelings. When we are ordered or even requested to do so, we often defend them—and become what the psychologists label as a "defensive"—hypersensitive about our right to feel this way. In fact we argue that we have a right to feel in a particular way. Partly, this is because we know we cannot change our feelings suddenly and partly because we suspect that an inalienable right is attacked when such a demand is made. Our feelings are an integral part of us—our experience and our expectations. They are the result of a particular series of incidents in our personal lives. They grow out of a totality of experience.

### Some Feelings Need to Be Changed

However, it is true that feelings often need to be changed. They often add unnecessary tension to difficult decisions. They prevent individuals from using their abilities adequately. They increase rivalries and a sense of discrimination between groups.

The psychologist and psychiatrist have much to tell us about our feelings and how they are acquired. These professional workers have had long experience in the art of healing people whose emotions are out of kilter. They have counseled those whose feelings are at war within them. They have given guidance to those whose perception of themselves and others is distorted by uncontrolled moods.

These experts tell us that anger, fear, feelings of being left out or rejected are the result of a series of incidents in which individuals are blocked or thwarted in achieving what they need. Also, the so-called constructive attitudes — confidence, friendliness, poise under stress, cheerfulness, ability to accept disappointment or failure, self-respect—are a result of a series of incidents in which individuals have been rewarded for effort and have achieved the goals they have set up for themselves.

Feelings have a history. The feelings of any individual or group can be accounted for if we can get an adequate description of the situation out of which they developed and of the individual and groups who hold them. Thus in order to shift attitudes we need more ways of recognizing feelings. We need more techniques to diagnose their causes.

### The Teacher's Concern About Feelings

One reason that feelings are important to teachers is that they are a determining factor in learning—for the individual or for the whole class. The child who expresses resentment over little incidents, who inwardly withdraws, feels inadequate or seeks constantly to fight is a child handicapped in his social relations and in his academic learning. John cannot attack the new problem in arithmetic with zest because he carries too much inward concern over a quarrel. Mary cannot contribute spontaneously to discussion in the classroom because she feels rejected. Ted does not take his share of the responsibility on the playground because he carries a "chip on his shoulder" and expects slights.

By contrast the boy or girl who cooperates easily with classmates, who takes minor discouragement in his stride, who feels pride in his ability to tackle the next problem is not only well adjusted socially but is able to learn academic subjects easily. He can put forth the energy and initiative to keep pace with his classmates. Even if the tests show a child to be not quite so intelligent as his classmates, his social adequacy enables him to compensate by extra effort and sustaining poise for certain inadequacies. Teachers speak of him as the stable child who does things well.

A second reason why feelings are important to the teacher is that many feelings are generated in groups. The classroom is the setting for group activities and group learning. Thus the teacher works in a laboratory where feelings of all kinds are created, maintained, or dispersed.

In her classroom the teacher learns much about the moods of her group of children. Earnestness and eagerness usually mark the beginning of a new term. A lull in interest follows the school play rehearsals which have drained children's energy. Restlessness exists in almost every class just before a holiday.

Furthermore, the alert classroom teacher knows that feelings are contagious. If a few well-liked boys and girls come into class in a friendly mood ready for the day's lesson, other students in the class "catch" the enthusiasm and learning activities are likely to move at a brisk pace. If some "key" pupils arrive feeling grumpy and abused, lethargic about getting work under way, discouragement is likely to permeate the atmosphere and slow down even the eager and competent pupils.

Not only are the feelings of pupils contagious but they are likely to cause "chain reactions." If an unpopular boy or girl openly expresses enthusiasm for a suggested project, other students scoff not only at him but at the project itself. If a child has a tantrum, he may engender not only resentment but also a mood of ridicule and cruelty in the other children.

In a significant and real sense, the teacher can recognize herself as a "group worker." She is rarely trained in a school of social work to plan for autonomous groups such as those in settlement houses or camps or recreation centers. But an important factor in the effectiveness of her teaching is her ability to deal with those feelings which are "group-generated" and which foster or hinder the development of wholesome attitudes toward learning. Her effectiveness also depends on the building of cooperative endeavors, and personal feelings of adequacy and self-respect.

First things do not always come first in the classroom, but the teacher who is concerned with feelings has four

important tasks. One is the diagnosis of the causes of feelings; two, setting the stage for the articulation of feelings; three, shifting the classroom situation so that feeling can be modified; and four, helping students understand feelings.

*The first task is to assess the situations out of which feelings develop.* This means training in interpretation of behavior. Often the inexperienced teacher meets protest, anger, gaiety, carefreeness naively. She does not recognize how these feelings were caused. Practice in diagnosing feelings means also learning to size up the unfulfilled needs of children. Analyzing aggressiveness or ill will often discloses a child's bid for attention or a misinterpretation of motive.

*Getting feelings into the open is a second task which teachers face.* This means first a recognition that feelings of hurt may often be hidden and find expression in devious ways. Furthermore, the teacher must create an atmosphere sufficiently permissive so that when negative feelings are expressed, individuals do not feel guilty. Those feelings which are spoken out comfortably and given classroom acceptance can be modified.

*Studying those shifts in classroom situations which modify feelings is the third task.* This may mean giving recognition to abilities ignored by classmates. It may mean fostering those activities which yield an opportunity for the individual to be useful to a group. A very simple shift in classroom procedure may modify group climate or give individual children a sense of security.

*The fourth task is teaching "about" feelings.* Children need to understand how they acquired certain feelings. They need to evaluate feelings of anger, eagerness, generosity, jealousy—to see whether they are useful in a given situation. They need to study situations which make people feel ignored and deprived as well as situations which make people feel confident and poised.

PART I

# DIAGNOSING FEELINGS

*Ordinary behavior gives us clues for the ways people feel.* Watching her class arrive in the morning Miss Smith can note which children look "dragged out" or particularly tense. There is the child whose shoulders are hunched, who shuffles his feet, who never bothers to stand up straight. He may have a physical disability or his body may be reflecting some sense of inadequacy or insecurity. His feelings may be futility—"Oh, what's the use?" There is the child who is over-eager, too active, too anxious to please. He may have great physical vitality or he may have beneath his apparent vivacity, a fear of being left out. He may feel "If I don't try very hard all the time, no one will like me, no one will give me a chance."

The quarrel on the playground may reveal these same feelings of inadequacy. Jack in the fifth grade has left the team "in a huff." Perhaps he has not yet learned to accept the captain's decision. He may need support and acceptance when he gives in to others. Only this can sustain his sense of still being important to the team.

Mary who flounces away from her friends in tears and cannot accept good-natured teasing may be making an intense reaction of jealousy. She may need reassurance about her attractiveness or the way she has accepted responsibility.

*Teachers often have to look at community situations or home life in order to understand why children react vividly and resentfully in a given situation.* For example, Miss Hill heard a hubbub of protest after she gave her students some instructions. "We aren't charity," said one boy. "We don't want anything given to us," exclaimed a girl. "You said welfare, Miss," explained another child, "We are not on welfare." Miss Hill reconstructed her actual words. She

had told the students to go down to the auditorium and she had added, "Be quiet on the stairs, use your best manners in the hall. These instructions are for your own welfare." Miss Hill then realized that for the children "for your own welfare" did not mean "for your own good." They had only one association with the word "welfare"—it meant being on relief. "Welfare" reminded them often of the "calls of the social worker" when their fathers were out of work. To understand that the teacher thought they were "on welfare" was an insult worthy of protest.

Of course these children needed to know another meaning for that word. Of course their interpretation of the teacher's words was "mis-interpretation." They needed what the teacher gave — a casual explanation of what she really meant to "de-sensitize" them to a word highly charged with a sense of being poor and snubbed. Wise teachers meet emotional reactions of this kind with quiet simple explanations.

Again and again children display intense emotional reactions to incidents of little consequence. When teachers have difficulty in understanding the intensity of feelings evoked they have to *evaluate group situations and traditions to find clues.*

For example, teachers may be perplexed when children fight on the playground when their "mothers" are mentioned. The mere mention of the word "mother" seems to start a fracas. The implication of the expression "Oh your mother" to some children of a lower socio-economic group is that the mother has a disgraceful reputation. Any child who has grown up with this interpretation is supposed to defend her and to fight. In fact the very reference to mother is a taunt and a fighting word intended to arouse feelings of anger.

### Feelings and Stereotypes

Reactions which are group conditioned are often set off by derogatory epithets. On the playground someone calls "Nigger", "Dirty Jew", "Old Dago", "You Mick." Any of

these epithets brings in its train feelings of being set aside as different. Every teacher in a cosmopolitan school needs experience in recognizing those stereotypes about groups which are particularly offensive. She needs to know how stereotypes — false, frozen, generalizations — have arisen and how they hamper some people both in seeking jobs and in enjoying the privileges of first class citizens.

Stereotypes are "pictures-in-the-head". They are static concepts of people, assigning to anyone who belongs to a particular racial, religious, or economic group certain uniform characteristics in features such as hair, lips, nose or certain traits of disposition or character such as cheerfulness, stinginess, loudness, or rudeness.

Most people resent stereotypes. They dislike generalizations about "all women drivers" or "every old schoolmarm" or "white-collar workers". There is a good reason for this resentment. Such classifications are usually based upon false generalizations. These labels make people feel that they will be treated not as individuals but pigeonholed according to some preconceived notion. No one likes to feel that his occupation, his race, his religion, is more important than what he as an individual has become. Everyone likes to be considered for what he personally feels, wants, or needs.

Some stereotypes have been the source of false information. It is not true that all Japanese are sneaky, that all Chinese are diligent and docile, that all Negroes have a childlike happiness and simplicity and can sing well, that all Jewish and Scottish people are over-thrifty and skillful in investing money, that "shanty" Irish are dirty and lazy and inclined to drink. While some individuals within a group have some of these traits, the range of differences within a special group is greater than the differences between groups.

In America, stereotypes about groups of people have done great harm. They have been used not only as descriptive terms but as sources of false information. Such stereo-

types as "Negroes are dumb and like to be clowns," "Japanese are imitative in all they do," "Italians are noisy" often prevent these groups from getting jobs and opportunities which they deserve.

Inexperienced teachers are often puzzled by the reaction of some of their students to stereotypes. Occasionally children are able to help their teachers. Not long ago a ten year old girl was coached by her parents to say primly, "I am sure, Miss Jones, that you do not know how Negro children feel about such words as 'Mammy' and 'Uncle Tom.' We often associate those words with slavery days and we are afraid that when people use them out of an historical context that they would like us to go back to a kind of life we hated." The teacher was thus given an opportunity to understand what feelings had been aroused.

### Words Which Create Bad Feeling

In most situations, however, teachers are unaware of causes even though they are aware of resentments and ruffled feelings. They can learn why some words are offensive. Wop — Dago — Jap — Chink — Polack — Scab — Goo Goo — Scibbie — White Trash — many of these terms draw their meaning from the ineptness and inadequacy of people who came as immigrants to this country. They have connotations of "crudeness", "laziness", "uncouthness" and are sometimes used to "tell people off", "show them where they belong", etc. Other terms may be listed as follows:

*Nigger* — For Negro, used often as a reminder of lower status—never used in polite society —never used as a term of respect or dignity.

*Nigra* — A word sometimes used by those who do not want to say either Negro or Nigger. Not a proper word. Nigra usually characterizes the speech of a person uncertain about treating Negro people with dignity.

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|---|---|
| *Negress*<br>*Jewess* | The feminine ending for these words is no longer in good standing. We speak of tigress or lioness but we do not say poetess or authoress. Nor do we use the ending "ess" to designate women who are Italian, American, Catholic or Presbyterian. |
| *Peckerwood*<br>*Redneck* | These words mean "poor white trash" and are terms usually used in anger or condescension. |
| *Chocolate Drop*<br>*Black Cloud*<br>*Uncle Tom*<br>*Mammy*<br>*Auntie* | These labels, often intended as humor, use color as a means of ridicule. These words recall slavery days and are considered humiliating because they are associated with situations in which Negro people always had to be servile, docile, dependent in menial roles. |
| *Blacks*<br>*Black Boy*<br>*Darkie* | Any words which designate darkness often have connotations of evil, rejection, etc. This connotation has particular meaning for people who have dark skin color since in our society the darker the skin, the more difficult it is to gain status, respect, authority, etc. In addition, skin color varies greatly within our Negro and Oriental populations. All members of these groups are sensitive to many gradations of color, such as cafe au lait, dark or light brown. Colored people resent being labeled "Black" as an inaccuracy — as not adequate description—as lack of perception of individual differences. |
| *Kike*<br>*Sheeny* | Name-calling words used to designate Jews —distinctly derogatory and despising in their connotations. |
| *Pickaninny* | A word which designates an uncouth or unattractive Negro Child—always resented. This resentment is frequently misun- |

derstood because used quite innocently and even affectionately by white people.

*Papist* — Catholics do not like to have their religion interpreted as "control from Rome." They resent this word because it has been used to mean that they were dominated in political and other ways.

## School Entertainments and the Stereotypes

Many school programs are planned with no intention of setting groups of students apart or of reinforcing stereotypes. However students and their parents may "see" such a motive in the minds of school administrators and teachers.

One example is the all-Negro chorus. This calls to mind the stereotype that all Negroes are supposed to be musical. Furthermore, it sets Negro children apart and may mean that the individuals in the chorus have no chance to participate in other musical activities in a given school. Negro parents resent such an arrangement and teach this resentment to their children. Wanting their children to compete on an equal basis with all other children, they may deeply resent having them presented as a special group. Even when the music is beautiful and the director well intentioned and liberal, parents are likely to feel that the school has let the shadow of Jim Crow fall across the educational program.

Similar feelings often, but not always, occur when children of Spanish or Oriental backgrounds are asked to dance in special costumes. These children often feel that they become an exhibition of foreign ways and that in doing so they lose their identity as young American citizens and students. They say things like this: "We do not choose to be Oriental, Filipino or Chinese or Japanese or Mexican. We do not like other children to think of us as foreign. We feel American, and while we glady lend our costumes to other children, we prefer to have a part in the school program because of our personal talents rather than because we are picturesque as a group."

Of course there is a place in the school program for showing the diversity of our cultural backgrounds. Teachers sometimes help fifth and sixth graders to write a play about their grandparents and what their coming to a new community or new land meant. Sometimes there are Treasure Days when every student brings something precious from his family past, and beautiful shawls, old violins, intricate bound work are displayed. Teachers find many ways of using the cultural diversity represented in every school without giving students a sense of being set apart.

Minstrel shows have been a special source of distress in school situations in recent years. Many people have not thought of "black face" vaudeville performers as ridiculing or mocking Negro people. They have considered the minstrel show as belonging to the American theater tradition. They have not known that many Negro parents hate and despise such performances and feel personally insulted by the jokes and dialect. This is particularly true of Negro parents who have recently come from the deep South, and who bring with them many feelings of resentment caused by the discriminatory treatment they have received.

Not knowing these facts about the feelings of many Negro people, some teachers quite innocently have used the minstrel show "as a way of giving our Negro boys and girls a chance to get on the stage." Sometimes, parents do not protest and the young people themselves say nothing until the performance is over. The boomerang then hits the school community after the incident. Letters of protest in the press or a delegation from the Urban League or the N.A.A.C.P. or a local church may make school administrators and teachers angry because they feel their intentions have been misinterpreted. Teachers everywhere should be aware of the different interpretations placed upon minstrel shows and should recognize that what is fun and joke to one part of the population is thought of as an insult and humiliation by another part.

Another source of misunderstanding occurs when the only parts open to Negro students in a play are stereotyped

ones like those of maid, butler, clown. Often Negro parents approach a dramatic teacher and say: "My boy (or girl) is preparing for college. I want him to take part in dramatics. I do not mind his having only a small part but I do not like to think that his sole training in dramatics is in "servant" roles. Besides I am afraid his fellow students will think Negroes are only fit to be servants and clowns. Can't you plan a play in which other kinds of parts are open to the Negro boys and girls in this school?"

Many schools have met this problem quite honestly. They have carefully planned that Negro boys and girls have a chance to show their talents in costume plays where skin color is less obvious than in modern plays. As school and community audiences grow more accustomed to thinking of Negro students as amateur actors and actresses, the dramatic teachers have given them other roles and encouraged them in many ways to develop talent. It is quite common in schools where such strategy has been worked out to have Negro young people take a wide variety of roles with no feeling of strangeness on the part of the audience or actors.

### School Discipline and Stereotypes

In general our schools make a real effort to recognize individual merit. When punishment or correction of individuals is necessary, it is assumed that each is held responsible only for his personal behavior. In such a climate which fosters personal responsibility, one of the worst things that a teacher or administrator can do is to blame a whole group for a particular kind of behavior. For example the principal or teacher who openly states his conviction that all Negro boys steal or that Chinese students often cheat has revealed a prejudgment.

We can understand this best if we think of our own feelings. A Catholic resents having all Catholics characterized as irresponsible. A Protestant resents having all Protestants pictured as irreverent. A Jew resents having all Jews spoken of as money grabbers.

Our good sense is operating in this resentment. We know that within any group there is a wide variation between individuals. Not even the churches which try so hard to teach the Christian virtues claim that all their Christian members are equally loving, kind, forgiving, or humble.

Furthermore, people of any given group are quick to resent being held responsible for the conduct of a few members of the group. If all the Negro boys in a school are scolded because a few carry knives or steal or fight or swear, they feel that no matter what the quality of their citizenship as individuals they are blamed because of their skin color. This sense of being unjustly blamed creates a defensiveness or "chip on the shoulder" attitude and inhibits their striving to achieve high standards of individual behavior.

In addition, their parents will say: "The school is teaching a very wrong thing when Negro children are reprimanded separately from other children. Many children are learning to think that all the Negroes fight or swear or steal. They are also learning that it is permissible to blame a racial group for faults or disturbances that only a few children have participated in."

A very unhealthy social climate exists in schools where these things are said: "The head counselor hates Chinese. You can do nothing right if you come from Chinatown. You may be blamed for anything just because you are Chinese." Or, "Mexicans are considered dirty by the teachers here. They never let a Mexican child come close to them. They feel that Mexicans should go to special schools." In such schools, children do not cooperate in a friendly fashion with many teachers. They expect to be treated unfairly. They learn to be resentful and angry over minor and often justified criticism. They become "children who carry a chip on their shoulders." The school environment has made them that way.

In dealing with the individual child, the teacher should never remind him of his national or racial background.

"Now, you Mexicans need to learn," "Negro boys are always in trouble. I want you to —" are inappropriate ways to deal with individual shortcomings. Each child should be appealed to as a citizen of the school, a boy or girl whose parents expect much of him, a particpating member of a class or team.

Sometimes teachers do not realize that their effort to be humorous is hurtful. For example, a Jewish girl entering high school stammered badly. After her first recitation her instructor said: "Stop talking Yiddish and speak English." The child, already discouraged by a speech handicap, was further humiliated by the joke about her religion. She could not work with confidence and cooperation in a classroom where she was so treated before her classmates.

## In Summary

Feelings derived from situations in which racial or cultural groups meet discrimination or segregation are not by any means the most significant kinds of feelings to many teachers in many schools. The only reason they deserve full and careful explanation is that they are not feelings shared by most middle class Caucasian teachers. Expressed explosively in protest, often with a sense of grievance, they mystify and shock many teachers. Unaware of having offended, teachers retaliate by saying these students are "unreasonable," "unfair," "hypersensitive."

Wherever teachers are trying to understand protests, they must learn to recognize many kinds of feelings which may be expressed by anti-social behavior or words. Thus the slow-down strike staged by boys in a gym class, the refusal of girls to appear in a fashion show, impertinence to a member of the custodian staff, may be symptoms. Teachers and principals need to use them to discover what feelings lie behind the uncooperative behavior.

PART II

# BRINGING FEELINGS INTO THE OPEN

Understanding his own and other people's emotional reactions should be an important part of everyone's equipment for daily living. Children as well as adults need to realize that everyone feels frustration, anger, jealousy, fear in situations which pinch them. They should also realize that only situations which in one way or another reward the endeavors of individuals generate confidence, friendliness, generosity, and kindly concern.

Learning to expect emotional reactions and to think of them as the normal consequences of certain relationships adds new dimensions to the analysis of problems of many sorts. Children need experience in accounting for such moods as discouragement, fear, stubborn refusal to cooperate, boredom, anger, as well as a chance to plan group activities in terms of the feelings they will produce. Even at the lower grade levels children can plan their programs so that intense rivalries are eliminated and so that chances to succeed are widely distributed in a group.

Finally children and older students are quick to realize that in an atmosphere where feelings are openly expressed, no individual has to hide or repress feelings. As a result negative feelings are less likely to be channeled in roundabout ways—in gossip, in scapegoating, in catty remarks, or in intrigue.

The understandings about feelings are very important —and they cannot be learned out of books. They cannot be committed to memory and recited upon. They can only be learned out of interaction in situations where people are free to speak of their feelings and act on them. If the school is to foster this "learning from participation," it must provide a wholesome group climate. In the classroom and on

the playground children must be free to acknowledge negative emotions such as anger, fear, indignations, sense of deprivation. They must be able to share comfortably their more positive feelings—joy, appreciation, pride in achievement, affection.

### Sensitivity: The Teacher's Contribution

What kind of teacher can establish this wholesome group climate? *First he must be a person who has learned not to be afraid of feelings, however negative they seem, his own feelings or those of children. Second, he must be permissive about, not condemning of, negative feelings. While not attempting to perform the tasks of a therapist, the teacher must have some faith in catharsis—in letting feelings get into the open and resolve themselves in interaction. Finally he must understand that feelings cannot be changed directly—and that what is done about them must be a normal part of the on-going school program.*

This kind of teacher will also have real sensitivity to the situations which lower the self esteem of young people. He knows it is never easy to speak freely of anything which hurts, whether it be an imagined slight or mention of the father who drinks too much. Hurts of such a deeply personal kind are deliberately hidden except in face to face relations when rapport is well established.

Therefore the teacher does not expect children to talk about situations which have caused them humiliation, embarrassment, fear, guilt, until they trust the person or group which receives the confidence. The teacher therefore plans whatever discussions of feelings are to occur in such a way that students can reveal as much or as little of their deepest concerns as they wish. In setting up discussion she always allows an "out" — a chance to talk about feelings which may be their own but as if they belonged to some one else — characters in a story, neighbors, or friends.

But negative and positive feelings are not ignored — they are expressed, talked about, accepted, reacted to in

casual ways. The teacher indicates that he recognizes them as the very stuff of life, as the dynamic force which gives individuals a zest for living, courage to tackle difficult problems, sensitivity to the moods of friends and associates.

### Classroom Situations for Bringing Feelings into the Open

Teachers can plan many classroom programs which help children and older boys and girls to be articulate about their feelings. Projective techniques are invaluable in this respect. They may be of many kinds and they fit the program in art, music, social studies and language arts.

For the discussion period or the composition lesson, a simple device is to show a picture in which people are working together or talking or quarreling. The covers of *Saturday Evening Post* and other popular magazines furnish many classrooms with such a starting point. "What is happening in this picture?" asks the teacher.

"How do these people feel?"

"Have you ever felt this way? Or have you ever known anyone else who felt this way?"

Such questions give the child permission to speak as freely as he pleases but do not probe into private feelings.

Another device is to let children listen to music and then tell what a given piece reminds them of. Some teachers choose a gay, bright piece first and ask their youngsters to write on such a topic as:

*What Makes Me Happy*
*The Nicest Day I Can Remember*
*What I Hope for on the Best Day of the Future*

Then the teacher may play some somber music and ask the children to talk or write about:

*What Makes Me Sad*
*When Everyone at Home is Blue*
*What I Am Afraid of*

From such papers any teacher will get hints of the feelings of particular children. She can also look at the papers to discover the common needs and problems of the group. This attempt at group diagnosis may shift the emphasis in her discussion of literature or social studies or in the planning of the social program of the school.

In a given community situation some children have anxieties about their relatives — sickness, jobs, and other problems. The teacher may need to talk about how children can help their families. Such discussion needs a positive turn for it suggests some positive, constructive things to do. Children learn from each other what things they may do which can give comfort and assistance in the family situation. Such discussion may serve a second purpose. It helps the children see what they cannot do, relieving them of some of their anxieties about complex family problems for which they can assume no responsibility.

Another device is to ask students to write on a topic like *What Makes Me Mad.* The very assignment of such a topic recognizes that everyone gets angry. The teacher must regard these reports as confidential and cannot reveal what individuals say. She reports back to the class, however, what she learns about the common situations that give rise to anger. She then sets the stage for further discussion or writing about the ways of handling these situations.

Many teachers use items from newspapers, stories, etc., as means of acquainting children with the feelings of people. The picture of a man six foot five inches tall and a story about him in the paper made one girl say, "He must feel like a skyscraper among ants." Children bring in stories about D.P.'s arriving in this country and imagine how the newcomers feel in being reunited with their relatives or old neighbors.

Sometimes students read short stories which deal with loyalty to a team, being a newcomer in a community, relinquishing a claim to an important prize, breaking friend-

ships. These stories will be only accounts of how other people felt *unless the teacher asks the kind of questions which relate the story to the children's own experience.* The skillful teacher always injects questions like these:

*Is this like real life?*
*Have you ever known anyone who had a similar experience?*
*Have you ever felt this way?*
*What caused your feeling?*
*What can be done to help anyone who faces this predicament or problem?*

Sometimes children or parents articulate their feelings about treatment accorded them as members of a group. They say, "This school does not like Jews," or "The administrators here try to keep Chinese students out," or "I was hurt when a teacher said Mexicans are dirty." The teacher should neither immediately defend the school, the administrator, or the other teacher or express consternation or surprise at these comments. Instead she should show interest in knowing more. "Under what circumstances was this said? What was really meant?" Often further explanation clears up the circumstance and results in a better understanding of the school program or affords an opportunity for change if it is needed.

Sometimes a person's identification with a special group is a plea for special privilege. Such comments as these reveal this intent:

*But you see as members of an old family in this city we feel our child should get—*

*You see Negro children seldom get a fair break. My child needs—*

*You have punished my child as you would not punish a white child.*

In her role as a teacher interested in the welfare of all the children, the teacher can always make parents or stu-

dents feel that she appreciates their frankness. "I am glad you were able to tell me," should always preface her attempt to help clarify the situation. Such recognition of feelings gives the other person a sense of his own dignity.

Considering feelings as a normal consequence of all situations where people interact freely, the teacher should not become over-concerned about particular feelings. As a well balanced person, the teacher cannot allow any individual to exploit a situation because of hypersensitivity. Instead, the school program should be geared to the acceptance of negative feelings but planned to foster wholesome attitudes toward life situations.

PART III

# REARRANGING SCHOOL AND CLASSROOM SITUATIONS

Once a teacher or administrator recognizes certain feelings as destructive of good classroom morale or as a handicap to the individual, some simple arrangements of situations are possible. A series of new experiences can often give a group or an individual new motivations or new goals as well as new feelings.

## Shifting Negative Feelings

In order to plan for shifting negative feelings some important factors need considerations. First, is that a positive relationship exists between a sense of security and a shift of feelings. This means that insofar as members of a group, a classroom, a student body are given a measure of acceptance, they are free to learn new feelings or shift old ones. Conversely, people who feel insecure or threatened are less likely to be able to change their feelings than people who feel accepted and appreciated. In the classroom where children feel they are picked on or blamed unjustly, they are likely to protect or justify negative feelings.

Second, acceptance means giving recognition to the positive and pleasing contribution of a person as well as recognition of his particular fears, anxieties, and irritability. The teacher, the counselor and members of a class or team or a committee can learn to make the simple accepting statements which mirror feelings:

"People have their feelings hurt when . . . "

"Sometimes when a person feels he deserves an award he doesn't get, it makes him feel angry."

"Since you first came to this school you have been lonely and homesick."

Such comments must be made casually and objectively. No one to whom the comment is made should have to justify himself or his feelings.

Third, the feelings of individuals as well as groups are more likely to change if a shift in the group situation is provided for. While attention is focused on a new activity or goal, people have a chance to revise their interpretation of what happened to cause resentment or hurt. The concentration of energy moves away from conflict or tension toward a new challenge. Individuals can drop animosity and forget resentments without explanation or apology.

In the general on-going movement of planning for school events, shifts in feeling take place as a normal result of interaction. The girl who pouts when asked to do a special performance can make a praiseworthy appearance more easily if the whole class is invited to entertain the school. "Chip-on-the-shoulder" feelings can be put aside when discussion reveals that the awards for athletics go to all students who deserve them and that boys and girls with an outgroup feeling get a proportionate share.

Finally, children should be prepared ahead of time with the skills and understanding necessary for any new program or activity they undertake. The building of individual and group morale depends on a sense of adequacy in meeting situations. Each new venture, whether it means exploration into the community, an interview with an adult, a presentation before a committee becomes a way of building confidence. Understanding this principle the teacher will help students learn what to do and how to do it.

Thus a teacher trying to shift group feelings must follow certain steps. *First, diagnose the sources of tension. Second, accept the expression of negative feelings. Third, plan activities that release new energies and fresh enthusiasm. Fourth, provide opportunity for learning new skills.*

As the teacher watches the revision of feelings occur, he does not force people to eat their words or make an

apology but simply enjoys, recognizes, or appreciates the new level of acceptance.

### Fighting for a Place in the Sun

Jack was the little boy in the class who became angry because he was too small to play the games that other boys enjoyed. He was likely to leave the scene of the game in a tantrum, having thrown the bat at the captain. The team usually called him a poor sport and hurled invectives at him. The playground director had three kinds of assessments to make before he could plan what to do. He had to answer these questions:

*What kinds of things can Jack do that will serve some group purpose, and give him group approval?*

*How can he give Jack a feeling that his new responsibility is important and challenging?*

*How can the change of role be planned smoothly so that Jack and the others participate in the decision and accept it?*

The playground director facing such a situation decided that Jack could take responsibility for helping care for playground equipment. He chose this new role for Jack because he knew he took good care of his own things and would make a careful monitor. However, he did not just appoint him to the job. Instead he talked over with all the students in his class how much they needed someone who would care for equipment for them. The class listed some qualifications for such a monitor:

1. He must give everyone a chance to use the equipment.
2. He must check things out carefully.
3. He must put equipment back carefully in place.
4. He must be helpful and good-natured.

Thus the job of monitor was prepared for. The class saw the need for a person who would help them all. Jack, as part of the group, felt the job was important.

Then the director suggested, "Shall we try out several people for this position?" Bill was suggested as the best person. He was a popular boy, but the director knew he did not have the steadiness to be careful with the equipment. In spite of this, he respected the suggestion of the class and let Bill try.

Three days later he asked the class about Bill's performance. They said the equipment was not ready when they came out to play. Bill spoke up, "I don't like being away from the games. May I go back?"

"Yes" said the director. His glance paused at Jack, as if by accident, "I wonder if Jack would try next."

Jack responded eagerly. The class was willing. But the director did not let Jack tackle the job alone—he took him aside and coached him. In fact, he spent fifteen minutes the first day helping him find the place for each piece of equipment and reminded him of the requirements for the job, especially how to speak to those who came for equipment. He commented on how to put things away. In short, he gave Jack emotional support and skill training.

Jack was a good monitor for the equipment. With the praise he deserved, he began to be really useful to his group. He felt their approval. He felt proud of the team's accomplishments. The class in turn identified with the director's approval and gave Jack acceptance for his new role.

The revision of feeling occurred partly because a small boy was given a job he could handle but largely because group acceptance for that job had been carefully prepared.

### Wishing to Belong

Barbara always seemed to be watching from the side lines. She stood alone at the gate of the school yard and watched the other girls greeting each other and forming little groups. In class she chose the last seat in the row and watched when Miss Jackson asked Ellen or Katherine to be

monitors. One day the class had written compositions after listening to slow sad music. Barbara's paper had said, "I walk in a forest alone. The trees are everywhere. Birds sing but there are no people. I wish I had a friend with me."

In arranging for committees for the class party, Miss Jackson had a sociometric question. She had instructed each member of the class to write on a card the names of three students with whom they would like to serve. No child in the class had named Barbara as a chosen associate, but Barbara had named the three most chosen girls in the class—the girls whom she followed with envious glances.

When Miss Jackson made arrangements for the party, she put Barbara on the committee with Elizabeth, her first choice. Before the committee met, Miss Jackson had a little talk with Elizabeth. "You are so friendly to everyone that I have put Barbara on your committee. Her mother has been sick and she seems very shy. Will you suggest that she do something for the party, something she would like to do? Perhaps you can let her arrange the flowers."

Two weeks later Miss Jackson planned for spelling teams. This time she placed Barbara on the same team with her second choice, Katherine. Knowing that Barbara was the best speller in the group, she asked Katherine to suggest that Barbara give out the words and then help the others. Barbara consented when Katherine asked her. Though shy and a little reluctant, she helped her team win third place in the final spelling contest.

Miss Jackson would have liked to report that Barbara blossomed forth and became in four months the most outgoing and friendly child in the room. However, Miss Jackson has been realistic in her expectations. Barbara had for twelve years watched people from the side lines. Her gains in confidence were naturally slow—she never became a warm, popular child, but she did respond to the quiet friendliness of several of her classmates, and she did feel willing to put forth the effort to work with the group of children in the classroom. Katherine and Frances chose Barbara on

the final sociogram that Miss Jackson made. When asked how she happened to choose Barbara, Frances replied, "She helps me without banging at me."

### Feeling Guilty Over Little Mistakes

Hideo tried too hard. There was no question about that in anyone's mind. Laboriously he copied every word and when anyone watched him he misspelled at least two in every line. Almost every other week Hideo's father would come to the school and ask, "How does Hideo get along? He has just come from Japan. He must learn English fast. He is a good boy but he must be quick." Hideo stumbled whenever he tried to be quick. He did not complain about the hardness of things, but Miss Robinson could see the pain in his eyes whenever he made a mistake. She suspected that every day his discouragement deepened and that each little mistake seemed like a mountain of failure.

One day Miss Robinson decided to try a new kind of strategy in her composition class—to ask her students to write their compositions as authors do in first, second, and third drafts. No author sends his first draft of a manuscript to his publisher. His first draft is a bare sketch—one to make mistakes on. The second draft is more perfect—sentences have been reconstructed; new ideas have been added. The third draft is the final copy, rewritten and corrected with the help of an editor. Miss Robinson also suggested that each member of the class choose two "editors", two persons who would read with him the first and second drafts of the composition and be critical about both ideas and form — sentence structure, spelling, and punctuation. She then arranged so that Hideo had as his editors Polly, the quick, careful, new student from another city and Henry, the slow but able boy who wanted to be a teacher. As they left class, Miss Robinson called Polly, Henry and Hideo to her. She said, "Hideo, your mistakes won't be important on the first composition tomorrow. Write all you can. Later Polly and Henry can help you make the sentences right. We want you to feel you can say a lot—not just one or two sentences that are perfect. Polly and Henry,

I'd like you to talk to Hideo before class. He knows lots of things we do not know. Get him to tell you about Japan and jot down interesting things he says. Help him say a lot, fast."

Hideo, Polly and Henry worked in a corner of the room on the second draft. They giggled and then looked up at Miss Robinson, "Hideo says things so formally. He writes, 'We issued an invitation,' when he could write, 'We invited,' but he knows so much. We like to help him." Hideo had written a great deal, and the first draft was full of errors, but Hideo was not ashamed of them. The second day and the third day, whenever Polly and Henry could help him, there he was, struggling on. Finally the composition—a long account of his trip from Japan—was finished. Polly read it to the class and added an amusing comment, "Hideo's thoughts go faster than his words. When he learns some slang and stops trying to be perfect, his compositions will be good enough for the class paper." Hideo smiled—his mistakes were not so important—he did not feel so anxious about each error in vocabulary and sentence structure organization. Miss Robinson interpreted this incident to Hideo's father and together they planned more ways for Hideo to gain confidence.

### Bluster, a Sign of Inadequacy

Belle was gawky. Sometimes her hair was mussed. Sometimes she sat hunched up in her chair. Almost every day she mumbled in class, "Why do we have to do that?" When the other girls played basketball, she got rough, and then complained, "I only like to play boys' rules." Miss Brown, the teacher, suspected she had never played basketball before, with any kind of rules. When the class was to learn a new folk dance, Belle objected loudly, "Who wants to folk dance? We don't like it." The same kind of negative attitude prevailed in the sewing room. "A fashion show? Who wants to be in a fashion show?", was her loud comment when Miss Pinkard announced that the girls who had made dresses would appear on the stage.

So much bluster, so many objections, what feelings lay behind all the fussing? The counseling report gave some clues. Belle had recently arrived from Louisiana, from a small town with no junior high school. This was her first city school experience. Her family belonged, the counselor discovered, to a Holiness Church which disapproved of dancing although they had not forbidden Belle to dance, "if that was part of the school lessons." But Belle could not do the steps. Furthermore, Belle as a newcomer, had been taken into a crowd of other Negro girls who felt ill at ease in the schools, who knew only one means of getting recognition—that of objecting and objecting loudly.

The one thing Belle could do well was sewing. From her mother she had learned pride in her ability to make attractive dresses, and Belle had a beautiful blue-patterned cotton for her second assignment. When finished, the dress was most attractive. When Belle, after much coaxing, wore it in the fashion show, she did not seem gawky—she was poised and charming. A large straw hat and gloves gave her dignity and a feeling of pride. In addition, Miss Pinkard had let Belle bring her little cousin to model a child's beach outfit. The little girl had clung to Belle's hand and was warmly received and much loved by teachers and other students alike. For the first time Belle, poised and erect, friendly and glowing, stood within the circle of those who were praised in the school. She felt part of the school, important and approved among both Negro and white girls, by teachers and students alike.

Belle's pouting, sullen moods and her spells of "orneriness" did not disappear suddenly. It took months of patience on the part of teachers and months of learning to earn approval in little ways before Belle could stop spouting disapproval and protest whenever she felt inadequate or insecure. But teachers and students had glimpsed how attractive a young woman she might become—they, as well as Belle herself, could feel pride in her poise.

Each of these cases shows how a shift in the school situation can build the individual child's sense of worth,

help others to recognize his assets in a group, and begin to change both the individual's feelings about himself and the group's perception of him.

Every teacher has done this kind of thing. In learning to shift situations she makes on-going group activities easier for the individual, the group, and for herself.

### Groups Have Moods, Too

Sometimes the feelings of groups are more difficult to explain or to shift than the feelings of individuals. This is true because a total situation existing both within and without the school has built up these feelings. They must therefore be analyzed in terms of the program as a whole and in terms of the community and home factors which contribute to the problem.

Other teachers had commented to Mr. Maddox when he entered this senior high school as an "adjustment class" teacher, "We feel sorry for you. You will find it very hard to work with our students in this neighborhood, particularly those with low IQ's. They are poor, they seem to have closed their minds against school."

On the first day Mr. Maddox sensed the class's interest in him as a new teacher in spite of "popping off" and wisecracking. He glimpsed a hopefulness and earnestness in the group. Two boys volunteered to help with the books. Three girls commented that they hoped they could have a party or two "after we have learned our lessons." A committee appointed to make the classroom attractive the second day volunteered to have rotating teams to be responsible for the bulletin board. The next day two students brought bright pictures for calendars as the first decorations for the bulletin board and two boys asked if they could put up cartoons they liked "so we can laugh once in a while."

Like other adjustment classes, this group was small, limited to twenty and the teacher had been given considerable information about the individual students and their

problems. Both boys and girls seemed to feel quite free to talk about themselves in the class. Mr. Maddox fostered this effort by planning that in the first week each student had a chance to tell about a favorite recreation, sport, a hobby, or some special interest. He did not do this by giving a group assignment. "Talk about yourselves." They would not have known what was interesting to other students from their realm of personal experience. Instead he made a point of having short talks with individuals before school in the morning or at passing bells and as he found the special interest of each student, he told of his discovery to the class. When he asked them to present their special interests, the members of the class felt that it was a special privilege to know so many students with varied and interesting experiences. Thus the group identified with the teacher in finding each individual a unique and interesting human being.

Mr. Maddox next wanted to be sure that these "adjustment kids" felt important to their school. He arranged for them to take responsibilities in the cafeteria, and some of the boys became members of the traffic patrol. Several girls were delighted with invitations to usher at school plays.

As a group these students planned three activities which they shared with other classes. On one occasion they had the privilege of previewing a film—new in the visual aids department. After the students had seen it, they expressed a desire to see it again and they invited another class to enjoy it, too. Because it was their second experience with the film, the adjustment kids had observed some special points in the picture and felt that they had an edge on the other students in the discussion which ensued. One boy who bitterly resented the fact that some teachers and students called adjustment students "dummies" announced to his classmates, "You see, when we try, we know a lot. We aren't so dumb."

At another time, Mr. Maddox asked his class if they would like to invite a veteran and his seeing eye dog to the class. Very enthusiastically they expressed their interest

and planned the questions they would ask the veteran—questions they thought he would like to answer. When the committee presented their plans for the occasion, Ted said, "We won't put him or the dog on the spot. They have feelings, too, and we know how that is. We will only ask questions that a veteran would be proud to answer." On the day the veteran and dog arrived, a committee met them at the door and piloted them like a guard of honor through the crowds of other students passing to classes. They felt conspicuously proud of their special guests as other students commented on the skill of the dog and the patience of his master. The discussion was so good that the seeing eye dog and his master were invited for a school assembly. Students in the class found the autobiography, *My Eyes Have a Cold Nose,* so interesting that they read persistently a book considered too difficult for them.

High morale, of course, did not just "happen" in this class. Mr. Maddox planned for it in many ways that other teachers can use.

- *He responded to their first attempts to be friendly.*
- *He recognized their deep desire to feel adequate and to learn.*
- *From the first day he gave students little ways to be useful to their classmates.*
- *He showed the appreciation of their desire to "socialize" and to live in an attractive room.*
- *Recognizing their need to build self-esteem, he found ways of setting the stage so that each could seem important and interesting to his classmates. Important in the planning of this was the fact that Mr. Maddox himself regarded each student as an important and unique individual.*
- *Knowing that adjustment classes were sometimes set apart and not given a place in the school life, he made it possible for individuals to participate in "all school" activities according to their interests and abilities.*

- *As a group he planned with them an occasion where the students could act as hosts to another class and feel very adequate.*
- *A unique experience of interest to any boy or girl was provided for this class and later shared with the student body.*
- *Interest in reading was stimulated through a real experience.*
- *Most important he thought of each student not as labelled by a "low IQ" but as an individual who wanted to be useful to his classmates.*
- *Mr. Maddox accepted discouragement as normal. When boys and girls grumbled, complained, refused to work for a day or two, he did not regard this as characteristic of a low grade group. However, he valued and talked about each gain in confidence and self-esteem as an important gain toward the class goal.*

## In Summary

The study of shifts in actual classroom situations demonstrates clearly that a sensitive, capable teacher often "plays by ear." She responds to the hidden needs of her youngsters because she knows from her own experience how disappointment and frustration dampen eagerness, ambition, initiative. Indeed, she not only gives warmth and emotional support but she sets the stage so that interaction and responsiveness to each other become characteristic of the classroom climate.

These are concrete examples of how the feelings and relationships of individuals have been changed and of how the morale of groups may be shifted. They show that effective teachers observe certain principles. The effective teacher gives recognition to individuals for abilities, plans situations where groups and individuals are useful, helps students become objective about feelings and articulate about them.

PART IV

# TEACHING ABOUT FEELINGS

So far this discussion has dealt with the teacher's observation of feelings, her diagnosis of their causes, her ways of modifying them by rearrangements of the classroom and in the school program. What kind of direct teaching about emotions and their causes and their effects upon people should be part of a sound educational program?

This question is of real concern to those who believe that the school program should make students more appreciative of the feelings of others and thus develop social sensitivity. It is also of concern to those in the general public who believe that schools should work out better ways of fostering mental hygiene.

In considering how we can teach about emotions in our schools, we need to recognize certain principles. These are helpful in determining what kind of teaching is appropriate at various grade levels and what criteria we shall use in evaluating any program designed to foster mental hygiene or social sensitivity.

## What Feelings We Teach About: When and Where

*The first principle is that whatever we teach about feelings should be based upon a careful investigation of what feelings have been engendered by the experience that children have already had.* A teacher will discover that different children have different feelings about the same thing. For some children "daddy's job" may be a source of pride and interest whereas for other children it may engender a sense of precariousness about what there will be to eat. For some children the policeman may give a sense of protection and help. For other children the policeman may be an authority figure who inflicts punishment on small boys. Most of the immediate experiences that are utilized

in the modern program of education have these emotional connotations which vary according to neighborhood or family situations.

*A second principle is that when feelings become a subject for discussion the atmosphere should be so set that students talk first about those feelings which they can handle somewhat casually.* Students will recognize feelings of anger or irritation derived from incidents on a playground as those which they obviously share with others. Feelings about rejections or guilt often arouse deep anxiety, and teachers may do great damage in asking for classroom confession of experiences dealing with them.

*Third, whatever teaching about feelings we attempt must be developed in relationship to the ability to understand and articulate about concepts.* In short, we will plan with young children to help them shift their feelings through changes in the arrangement of classroom and playground. We will not ask them to develop concepts about anger, fear, love, and security, because they are no more able to handle these concepts than those about transportation, communication and the economic system.

Learning to formulate concepts and articulate them is a developmental task of late childhood. Not before fifth and sixth grades can we expect children to begin to discuss the feelings which certain situations engender in people. Experimental classroom work gives evidence that at that point children can begin to talk about how the newcomer feels or how a person left out of a game or party feels. More complex problems—the consequences of emotional instability in family life, the value of psychiatric help in severe cases of disturbance—are concepts that students are probably not ready for until the last years of senior high school and the first years of college.

## Verbalization About Emotional Control May Be Dangerous

*A fourth principle is that rules should not be taught about feelings.* First of all, self-discipline in overcoming

anger or precepts about loving one's family may be meaningful concepts to an adult, because they are crystallized out of long and complex experiences and decisions. They may be completely meaningless verbalizations to children. Secondly, rules about how one should love one's mother or how one should not envy one's brother may raise guilt feelings that force the repression of normal negative reactions. Such teaching creates a discrepancy between the reality that the child experiences and the ideal which he holds of himself. While this discrepancy inevitably exists for all individuals, it should not be deliberately sharpened or increased.

In this area the specific teachings of physical health are quite different from those concepts necessary in mental health. It makes sense for children to set definite habit patterns about brushing their teeth, drinking water, and bathing. The precepts about these are concrete. The precepts about mental health depend upon much more complex concepts and cannot be reduced to simple rules.

### Use of Literature to Study About Feelings

There are many ways by which a teacher can stress the value and importance of feelings. In recent years considerable emphasis has been placed upon using literature as a way of teaching about human relations. This means that teachers have chosen stories or a series of books including biography, plays, fiction, to illustrate a particular theme or area of human relations. The discussion of these can be so planned that students not only talk about what happened in the story itself but also bring to bear upon it their own feelings and experiences. As a matter of fact the discussion of a much wider range of story telling material can be used for the same purpose, *i.e.*, for the purpose of helping young people to project what they know and feel upon a stated situation.

### Projective Materials and Techniques

Any exercise of this kind is in a sense a projective technique. That is, individuals in interpreting a situation bring to bear upon it their own experiences and thus reveal

both what they feel intensely about and what they are completely unaware of because of their limitations or inexperience. The value of using projective material in a group, particularly if the leader is skillful in handling discussion, is that each individual in the group gains access to the experiences and interpretations of other individuals. Also in good discussion there is not only sharing but the building of wider and more adequate perceptions as well as the correction of misinterpretation.

Furthermore, in stimulating interaction, students learn how to modify their own points of view and by identifying with individuals who express vividly the impact of their own experiences may actually gain, as it were, "vicarious experience." While psychologists will always debate how inadequately we can use so-called "vicarious experience," the fact is that any individual may be prepared for his own next experience and may be able to value it if he has heard about the meaningful incidents and reactions in other lives. Certainly individuals who have little or no access to the experiences of other people are often limited and meager in their capacity to inter-act with others or to interpret their own experiences.

While stories of various kinds are most available to teachers as a way of fostering the sharing of experience, there are also many other possibilities such as the amusing or semi-tragic pictures from a magazine, the short film which tells a story of family life, the cartoon, the human interest story from the newspaper. Any of these may be introduced and, after the teacher has fostered in her students the ability to make interpretations of them, students may begin to collect their own and to ask for opportunity and time to compare interpretations.

In planning discussion the teacher needs to formulate quite clearly her objectives.

### Steps in Planning Discussion

First, the teacher wants to know whether students have actually understood what happened in the incident in a

literal sense. This means that the first questions ask for recall and description, not for interpretation of the problem.

Second, she wants to know what feelings her students are aware of as suggested by the author or artist or as interpreted by the student's own experience. This means that the second level of questions inquires about the feelings of the people in the situation.

Third, she wants to know how this incident serves to recall experiences out of the students' own lives. The third level of questions, therefore, asks for what similar experiences the students have had and how they felt about them. If the teacher feels that the incidents may be too personal she will suggest that students tell about "things that have happened" to their friends or acquaintances. She will know that under the guise of talking about what happened to someone else a person can often talk more freely about experiences poignant to him.

The fourth objective is to determine how students might revise the situation so that more adequate solutions for problems could emerge. In short the teacher wants to give students an opportunity to be active participants in reshaping stories so that they will be more prepared to behave like active participants in shifting situations of which they are a part. This means that the fourth level of questions asks for other ways of handling a given situation.

The final objective is to help students draw more adequate generalizations to make comparisons and contrasts, to modify broad statements with sufficient differentiations. Many individuals who respond sensitively to the nuances of actual situations have had so little experience or discipline in interpretation of them that they give naive and actually misrepresenting statements about them. Thus experience in making and checking generalizations is a corrective for making over-simplified accounts of feeling and reaction. The fifth level of questions will, therefore, deal with what interpretations or generalizations can be made.

### Suggested Sequence for Questions

A simple sequence for questions may be helpful to any leader of discussion who wants to use projective devices as a means of helping a group more adequately to understand and interpret emotional relationships:

- *What happened to the people?*
- *How did they feel about it?*
- *Has anything like this happened to anyone you know or to you?*
- *What could you or anyone else have done to change the situation?*
- *What conclusion can we draw?*

Any teacher can find ways of introducing incidents for interpretation with children from 4th grade on and with older students. In practicing ways of handling discussion she will learn what kinds of situations have immediate relevancy for a given group and then can build an increasingly mature sequence of materials. Always, of course, she will take into consideration what she is learning from the discussion about the maturity levels of her students, and what she knows about the developmental tasks of students at a given age-grade level.

### Teaching About Feeling as Part of the On-Going Curriculum

Curriculum plans often stress the learning of information and the development of concepts at various grade levels. On first glance they may seem to afford little opportunity for introducing material or learning about the emotional needs of people. However, there are many points at which teachers are able to introduce themes or concepts which demand implementation in terms of emotional as well as factual learning.

### How Newcomers Feel

One way of teaching about feelings is of easy access to teachers at many grade levels. The theme "how new-

comers feel" may be related to history accounts of discovery, of pioneering endeavors in the Western movement, of immigration and of the settling and planning of new communities. Furthermore, the experiences of newcomers are real and immediate because almost every child has been a newcomer to a school, a neighborhood, a dancing class, a playground. Most children at fifth and sixth grade can tell a little about how it feels to enter a new circle of people. Many books give incidents which expand this experience. For children in the middle grades: *Peter's Treasure, Skid, Call Me Charley;* for high school years these books give excellent accounts: *Anything Can Happen, My Antonia, Hurricane Roars,* and *Mrs. Mike.* A dozen other novels and biographies tell explicitly how newcomers to a community, a school, a neighborhood, feel in their new life.

When students discuss their own feelings as newcomers and then broaden their identification with newcomers in other situations than their own through reading, they may be led to discuss such questions as these: "What kinds of help can neighbors or classmates give to newcomers? When and how can a newcomer show that he reciprocates gestures of friendliness? If newcomers need to be adaptable, how can they read a new situation for hints about what is expected of them—in dress, in manners, in speech, and in ways of working?"

Such questions often lead to practical planning—a reception or informal party for newcomers to the school, a short letter prepared to tell newcomers about the class or about traditions of the school. In such practical fashion students not only learn that all newcomers make readjustments in feelings as they enter a new situation but also begin the practice of helping people create welcoming and friendly situations and attitudes toward newcomers. Such social sensitivity is important in a city like San Francisco that welcomes newcomers from all areas of the country and in a country like America which is giving refuge to displaced persons from all over the world.

## Family Life

Another theme important at many grade levels concerns family life. Younger children may read stories to discuss the roles of different family members. They may discover that in some families the father carries the line of authority and that in other families the mother does. They may be interested in the kinds of punishment meted out for not taking responsibility and identify with resentment or rebellion about such treatment.

Older students will want to read family stories to understand the shifting relationships of adults and teenagers. They will want to gain appreciation of the ways young people can express their new found "grownupness" within the family circle and what acceptance and rejection mean at this point.

Still another interesting theme may be built around work experiences. Younger children will be concerned about how work patterns affect the family and how their own chores supplement the work of other members of the family. Older students may be inquiring about how their abilities and interests fit them for different vocations. In both cases emotional learning is essential if the capacity to take responsibility is to be fostered.

## Social Sensitivity

Themes of this sort widen the "vicarious experience" of students and also may be planned to increase their social sensitivity. We must not be too optimistic about the capacity to expand social sensitivity. Studies like *The Authoritarian Personality* (T. W. Adorno and others, Harper & Bros., N. Y., 1950) demonstrate how many factors enter into the shaping of the person who will identify with and accept the underprivileged or disadvantaged in our society.

We can extend sensitivity only slowly and must begin with what is familiar and immediate. Thus no matter how we may wish children to appreciate what it means to be hungry and destitute in some far-off land or age, experi-

mental study seems to give evidence that very few children get accurate concepts from teaching about the effects of starvation, plague, and other disaster and major deprivation upon the lives and feelings of people. Social sensitivity begins with identification with the feelings of the child in the next seat or the neighbor in the next block. Extending it gradually so that it crosses social distance is a task that demands careful planning as the child develops new appreciations of himself and of people in his community, his state, his nation, and the world.

## The Contributions Approach

One attempt at extending social sensitivity needs to be commented upon. The "contributions approach" of the earlier days of intercultural education was planned for the purpose of making children aware of the so-called minority groups in our culture and of their contributions and achievements and of the unfortunate treatment often accorded them.

In the past when a school or community recognized that a group of people was discriminated against or was at the bottom of the status ladder in that particular community, it was advocated that a unit on the "contributions" of that particular group be added to the school curriculum. Thus a unit on Negro poetry or a unit on Negro music or Negro history, or a unit on biography of the Jews who had contributed much to the American life, or a unit on Mexican art would be added to the program to give children a wider picture of American life.

Two purposes lay behind this plan. By dwelling upon the contribution of a particular group it was assumed that the children belonging to that group in the school would seem more important to their classmates and be given status in the school setting. It was also assumed that these children would henceforth become "proud" of their race or religion and more ambitious, better disciplined, and more eager to take advantage of education. For example the effect of teaching about Marian Anderson, Ralph Bunche

and Booker T. Washington would serve to make Negro children proud and ambitious and other children respectful toward and admiring of Negroes in general.

Such an assumption does not seem entirely justified in the light of certain psychological principles. First, feelings are not affected directly by information. Changes in the social environment and in relationships are essential if feelings are to be changed—particularly those related to status. Henry, the white boy, does not have respect and admiration of his playmate Joe, the little Negro boy, just because they have studied about Ralph Bunche or Jackie Robinson. Feelings about each other arose in classroom and on the playground and are not dispelled by information. Feelings between groups for the most part grow out of the immediate work and play relationships in the classroom, on the school yard, in the community groups.

Units on "contributions" fail also in their second effect —making Negro or Jewish, Chinese or Filipino children proud of their racial or religious background. As a matter of fact, such units place Negroes, Jews, Chinese, Filipinos in a special category — as if the contributions of their artists, scientists, poets, were special and set aside. Furthermore, Negro children do not necessarily identify with great Negro artists or heroes except as these national figures happen to represent some personal ambition or some great achievement related to their own goals.

A more effective way to shift feelings would be to make incidental reference to individuals of all racial and religious backgrounds. In current events, the activities of Jackie Robinson and Ralph Bunche or Joe Di Maggio will be commented on, not as Negro American or Italian American but as just plain Americans. In reviewing concerts at the Opera House, Marian Anderson and Roland Hayes will be mentioned as singers appreciated by the whole community. In discussing international affairs, the Zionist movement makes an excellent subject for report. Particularly important is the stress upon people of the community who as Americans have made significant contribution to art, music,

political and economic success. In such incidental reference to Americans of different backgrounds, every teacher fosters the development of respect for achievement no matter what the background of the person. Also, pride in the cosmopolitanness of the community is learned by all the students.

As teachers appreciate the need to teach about the feelings about people as well as about their achievements they can develop through the total curriculum an understanding of the common problems and needs of Americans in our century. Thus over a period of 12 years of public school education students may come to value those institutions and traditions which foster the development of friendly relations between people and communities and to develop critical attitudes toward those which emotionally and physically disadvantage a portion of our citizens.

### Ways of Introducing Mental Hygiene

What about mental hygiene as a subject to be taught directly in our schools? Is there a need to teach "facts about feelings?" Is there a particular place in the school program where students can be given practical psychology —a chance to learn how their bodies, minds, and emotions coordinate and how to cultivate the controls they need as well as the "expandingness" they need?

There are a few high school texts on practical psychology. There are many more units in every modern curriculum on the development of personality, charm, the art of getting along, and the value of friends. These represent efforts to use the "awareness of themselves" characteristic of adolescents as motivation for developing wholesome attitudes.

Undoubtedly, the success of these units depends almost entirely upon the orientation of the teacher and her insight into the ways of shifting feelings. For example, the teacher who does a great deal of "telling" may be interesting to the students, may intrigue them with new terminology, but

may leave them quite passive and with no new useful insight into their own problems. The teacher, on the other hand, who sets the stage for students to talk about their own experiences and trains them to draw their own conclusions and to experiment with new ways of meeting their needs can make students sensitive to their own emotional problems and active in finding ways to deal with them. The success of such teaching can be evaluated in terms of whether students become more responsive to the emotional needs of others and more experimental in planning ways of dealing with their own feelings.

It is unfortunately true, that a few units taught in tenth, eleventh, or twelfth grades are relatively ineffective if the school program has not stressed the importance of feelings at many points in the earlier grades.

### Community Provision for Emotional Problems

As citizens, the students in our schools today will vote the tax bills for our community services tomorrow. There is, therefore, real need for them to understand the care and services provided by our federal, state, and city governments to the emotionally disturbed members of a community. This topic is one which has a place in those courses which deal with community provisions for health.

The increasing need for care for emotionally disturbed individuals should be stressed. Excellent articles from recent popular publications can be read and reported by students. Interviews with psychiatric social workers and those who care for alcoholics yield understanding of actual problems.

Information and understanding of such concepts as these should be given students:

- *The complexities of modern urban life seem to make more people become emotionally disturbed. We are also more aware of the loss in working effectiveness and personal happiness.*

- *Psychiatric help is available at clinics in most cities at cost proportionate to income.*
- *People recognizing in themselves or others emotional disturbance should seek help or re-education early in order to save unnecessary expense, loss of working time, and family distress.*
- *While communities provide more adequately now than in earlier years for the emotionally disturbed, facilities are crowded. More emphasis upon mental hygiene and more psychiatric social workers are necessary in recreation centers, community agencies, adult education. More hospitals and clinics are needed than are now provided.*
- *For those who are able to get adequate training, many vocational opportunities are open at many levels in the psychiatric field. Those vocations yield particular satisfaction to people who wish to help others.*

## Stereotypes

Stereotypes may be introduced as a means of helping students understand that their own emotional needs support misconceptions about people. In short, the study of stereotypes is intimately connected with the study of scapegoating. Some students are mature enough to recognize their own tendency to project blame or guilt by such social mechanisms as stereotypes. They can be helped to understand that whole groups of people are often disqualified for employment, health benefits, recreation, etc., on the basis of being considered inadequate, unprepared, natively stupid and therefore unappreciative of the privileges of first class citizens.

Students like to analyze caricatures and exaggerated pictures of people whether these be found in literature or in motion pictures. *A Yankee In King Arthur's Court,* an O. Henry story, any familiar characters from the funny books, such movie caricatures as Donald Duck, all furnish good starting points. Discussion can center around questions like these:

*In what ways do these caricatures present descriptive accounts of people and situations?*

*In what ways do they exaggerate?*

*Is there any danger that we will take them too literally?*

*If we depended upon these caricatures alone, what kinds of misinformation would we get about people?*

The second step is to consider an incident by means of a short story, a film, or a newspaper item in which a person or group of people has been stereotyped. For sixth and seventh grades *Call Me Charley, Anchor Man,* or *North Fork* give excellent instances of how people are misrepresented by stereotypes. Short stories like Dorothy Parker's *Study in Black and White,* Shirley Jackson's *The Lottery, The Horse,* give senior high students a similar chance to identify with situations in which people are hurt or rendered ineffective by stereotypes.

The third step is to discuss what stereotypes about people are part of our culture and what feelings they rouse in us and in those who are stereotyped. Resentment of false generalizations like these can be analyzed:

"Women drivers are unreliable."
"Women always have to have the last word."
"Men are less competent than women in handling detail."
"Men are best at over-all jobs, administration, etc."
"Boys who like music or art are sissies."
"Negroes are dumb."
"Jews are shifty and greedy."
"Japanese never show their feelings."
"Mexicans are lazy and dirty."
"Chinese are docile."
"Negro children like to be clowns."
"Italians all like music."
"Filipinos all carry knives."
"Little girls are cute."
"Little boys are rough."

As discussion proceeds certain understandings about stereotypes can be made clear. Some of these will be concepts like the following:

Stereotypes are frozen generalizations which we do not freely revise as new information reaches us.

Stereotypes like "Negroes are dumb" remain in spite of the achievements of able Negroes and in spite of our knowing that adequate education has not been available to a large proportion of the Negro population.

Stereotypes are used to reinforce our desire to keep some people in lower status. The stereotypes about women and children, as well as about people from so-called minority groups provide good examples. Stereotypes provide reasons for excluding people from adequate housing, recreation, job opportunities open to other people.

Stereotypes are usually deeply resented by people who are stereotyped. They arouse feelings of anger, resentment, indignation. While these feelings are normal reactions to discriminations, they are not always justified in particular situations. Each situation needs clarification and analysis.

Often children from minority groups, in order to understand stereotypes which hurt them, need some additional understanding.

Stereotypes are learned in the general culture. The fact that a person verbalizes a stereotype does not necessarily mean that he hates Negroes, discriminates against Jews, or beats his wife as an inferior creature.

People will often revise their stereotypes or discard them if they see their falseness. Thus individuals from minority groups should become articulate in

a reasonable way about stereotypes which hurt them. Anger, indignation, and bitter resentment are not appropriate ways of helping people to revise their stereotypes.

After these understandings of stereotypes have been developed, students may become aware of the fact that stereotypes are often a means by which people establish status for themselves and reinforce derogatory or scapegoating attitudes toward others. This understanding is a complex one not usually fully developed before senior high school years. It demands considerable maturity, more than that achieved by many adults, to recognize that people develop and cling to certain false beliefs in order to channel their insecurity or fear or in order to rationalize their desire to keep others in a subordinate position. Many teachers use the film *Prejudice* to illustrate this point with their classes, recognizing, of course, that this film presents an over-simplification in order to make one point clear.

In general, teaching about stereotypes is one way to increase social sensitivity and foster mental hygiene through the school program. In learning about stereotypes, students discover how people feel who are set aside by false generalizations and deprived of economic and social privileges. Also they learn how people, themselves included, fail to recognize their own feelings of insecurity and attempt to gain status by attributing inadequacy, trickery or dishonesty to others.

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NCCJ is a civic organization engaged in a nation-wide program of intergroup education. It enlists Protestants, Catholics and Jews who without compromise of conscience or of their distinctive and important religious differences work together to build better relationships among men of all religions, races and nationalities. Its operation is civic and social although, obviously, the roots of the brotherhood which it seeks to build are in the moral law and in religious faith.

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